THE INSTITUTION OF A GENTLEMAN.

In III. Parts.

By *William Higford* Esq;

Virtus verus Honos.

LONDON,
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TO THE GENEROUS READER:

I *Present you with the* institution of a Gentleman, *a little book collected out of the larger Manuscript of the deceased Author. A* little *book is fittest for those hands to which it is designed, and yet it is not the least in this kind, bigger than Sr.* W. Rauleigh's *to his Son, than the* L. Cecil's *to his, and almost equal to* K. James's Basilicon Doron *to the Prince: Be pleased to venture one serious hour in the perusal, you will find the Grandson* well born *and* well bred, *taught to take heed of* gaming *and* suretyship, *and to preserve his* Estate *and his* reputation *with it; in-*

ſtructed alſo in the way of noble converſe *with Friends, Servants, Tenants; in obedience to the* Church *in the choice and uſe of good* Books. *Laſtly, furniſhed with* vertues *Theological and Moral, eſpecially ſupported by theſe four Cardinal ones,* Juſtice, Prudence, Fortitude *and* Temperance; *other gallant accompliſhments are added; and you my* Generous Reader, *that have an intereſt in ſuch vertues, will eaſily, by* ſimilitude *of manners, be invited to make a* friendſhip *with the* Gentleman *here ſet forth by the* care *of,*

Your Servant,

C. B.

An Interpretation of the poetical Sentences, in favour of the young Ladies, that please to cast a fair eye upon our Grandson.

The pref. Omnia mors poscit, &c.

Death oretakes all, and it is sent
By nature, not for punishment.

Fortes creantur, &c.

The Children whom brave men begat,
Will not, I trow, degenerate.

pag. 3. Pervia dant, &c.

The shallow waters make a sound;
Silent are they that are profound.

p. 4. Virtute decet, &c.

Gentlemen, though your birth be high,
On vertue, not on blood rely.

p. 5. Unijugis vitæ est, &c.

Estate and credit each begins,
And ends with th' other, just like twins.

p. 6. Non minor est virtus, &c.

——A state to raise,
And to preserve, is equal praise.

p. 8. Dimidium factis &c.

He that hath well begun
Hath half his business done,

p. 13. Numero Deus, &c.

The number odde
Best pleases God,

p. 25. Tuta frequensq; via est, &c.

Some think it safe, and do take leave,
By a friends name oft to deceive,

p. 25.

p. 29. Nec imbellem, &c.
The Eagle, the brave bird of Jove,
Does not beget a silly Dove.

p. 30. Principibus placuisse, &c.
——'tis no small grace,
To have esteem with men of place.

p. 34. Finiunt, &c.
The Plough-man takes incessant pain,
And where he ends begins again.

p. 37. Tum pietate gravem, &c.
A grave man speaks, and all the throng
Have their ears chained to his tongue.

p. 52. Quo semel est imbuta, &c.
The new Cask, a long time, is us'd
To smell o'th' liquor first infus'd.

p. 55. De malè quæsitis, &c.
——Estates do not
Come to the third Heir, if ill got.

p. 59. Quas dederis solus, &c.
What you gave,
That you have.

p. 62. Fortior est qui se, &c.
——He that can
Orecome himself 'sthe valiant man.

p. 63. Degeneres animos, &c.
They most of all degenerous are,
That are distract with groundless fear.

p. 65. Superanda omnis, &c.
Troubles are great, abroad, at home;
Bear, Bear, and then you overcome.

p. 84. Tu regere imperio, &c.
Let others other Arts invent,
You study th'art of Government.

Epitaphium Gulielmi Higford.

HIc jacet Higfordus. Quis? Saxo sufficit isti
Inscriptum Nomen. Cætera Fama docet.

Higford *lyes here: we onely write his Name*
Upon the Grave, and leave the rest to Fame.

Fama loquitur.

Give me my Trumpet that I may proclaim,
With lasting sounds the Noble Higfords *Name;*
That this ungrateful world may know He's gone,
And know whom they have lost. For he was one
Whom onely few, that is, the wise did know,
And rightly value, while he liv'd: but now
All must lament and love. So the sun's light
We estimate by the dark shade of night.

He was a light indeed: when he drew nigh,
And with his beams shin'd on our Company,
All clouded brows were clear'd, and every Face
was beautify'd with smiles; such comely Grace

Appear'd in his behaviour; ſuch true wit,
Sharp wit, but inoffenſive, alwayes fit
For the occaſion and the perſons, ſtill
Mingled with his diſcourſe; H'ad wit at will.
And Learning too he had in readineſſe,
Such as his Book conteins, worthy o'th' preſſe,
His Manuſcript to his Son's ſon. O when
will it come forth, for th'uſe of Gentlemen!
He was wel read in Books, and Men; both theſe,
Study'd, made what he ſpake or wrote to pleaſe:
Old Authors he lov'd beſt; and well he knew
The Old Religion from the late and new;
And though he read and honour'd Bellarmine
And great Aquinas, *he did not decline*
From th' Engliſh Church, but held faſt to his death
The Reformation of Queen Elizabeth,
Wherein he had been bred; ever the ſame;
warping neither to Rome *nor* Amſterdam.
One note of his Religious mind take hence
(Exemplar to us all) his Patience.
Among his Papers, Gather what his Muſe
Hath left us in remembrance ('twas his uſe)
Of Honour'd perſons; Chandos, Dutton, do
Live in his Verſes ſtill, and Capel *too.*
Let Higford *alſo live with them; His Name*
With laſting ſounds my Trumpet ſhall proclaim.

THE

THE PREFACE.

MAn is a proud Creature, ambitious of Immortality; but it is denyed him by the immutable Law of God edicted against all flesh, Once to dye.

Omnia mors poscit; lex est non pœna perire.

But yet he solaceth himself with a phansy of Immortality, at leastwise to live in specie, *and by his Posterity, more conspicuously in his First-born to recontinue his memory:* Hæres est alter ipse (*saith Syracides*) & filius est pars patris:

mortuus est pater, & quasi non est mortuus, quia reliquit similem sibi.

The Application, Dear Cosin, reflecteth upon you. You are to me both my Cosin and my Son, my Cosin by the remotion of a degree, but my Son according to the Civil Law, Jure repræsentationis, *because you represent the person of my dear Son, your late Father, now with God: so that in you are invested all his Rights and Prerogatives of Birth, and upon you (by Gods mercy) is likely to descend all the Honour (if any such be) right and travel of our Ancestors, and in you we all must live.*

And because, in this your absence from Dixton, *I cannot impart my solicitous thoughts unto you, nor acquit my self of that reciprocal duty I owe you, nor manifest the entire*

affection

affection which I bear you, by perſonal conference; love muſt creep where it cannot go: and therefore not knowing otherwiſe how to make my approaches unto you, I have framed and dedicated unto you this enſuing addreſſe, that it may be (if worthy your peruſal) a ſupport to your tender youth, apt to ſlip, and a Guide unto you in this your journey upon earth, and alſo a Preſent or Token of my love unto you, upon the entrance of this new year, which together with the whole courſe of your life, I heartily pray may be ſucceſſefull and happy.

Machiavel in his third book of his Decads upon Livy, ch. 34. (a book which I would recommend unto you in his due time, for I am not of the opinion of thoſe rigid Divines, that place ſo deep a ſearcher into Hiſtories

stories and Roman Antiquities a-mongst their Apocrypha books) re-counteth that in the institution of a young Nobleman or Gentleman (for Gentlemen are Nobiles minores *) three things are very considerable.*

1. *That he descend from worthy parents; for that will be presumed, that Children will be such as their parents were (until the contrary doth appear.)*

Fortes creantur fortibus & bonis:

2. *The choice of his Company and Converse; for this doth very much demonstrate what the person is in his* Genius *and disposition, as* Syracides *well observeth:* All flesh will resort unto their like, and every man will keep company with such as himself.

3. *That*

3. *That he be very carefull, how he demean himself in the entrance of his youth that he act nothing, which shall be vile, sluggish or remiss: but that his actions savour of quickneſſe and magnanimity: and if opportunity invite him thereunto, that he undertake some noble Essay,* aliquod egregium facinus, *some notable adventure, thereby to give reputation and lustre unto his subsequent life.*

INSTI-

The Preface.

3. That he be very careful how he demeane himself in the entrance of his youth, that he ask nothing, which shall be vile, dangerous or reproachfull: but that his actions have a quickness and magnanimity: and if opportunity in time bine thereunto, that he undertake some noble Play, aliquod egregium Facinus, some notable adventure, thereby to gain reputation, and lay more his future life.

INSTI-

INSTITUTIONS OR ADVICE TO HIS GRANDSON.

The First Part.

NOSCE TEIPSUM was a document in especial esteem amongst the ancient Philosophers, and to know your Origin and birth is to know

know a good part of your self.

I have in my custody six Offices, or Inquisitions *in serie* (which also are transcribed into the several Offices at *London*) all which I will take care faithfully to leave unto you, because it shall not be through my default, that you lose any of your just rights either in honour or profit: these Offices and the quiet enjoyment of your Ancestors ensuing thereupon, being in truth the very Nerves and Sinews of your estate, and the Conduits whereby it doth appear how their blood runneth in your veins, of all which I shall be ready to give you an account.

But I beseech you (this your descent be it what it will) that you make no boasting or ostentation thereof, or comparisons with other Gentlemen; than which nothing

thing is more vile or putid: but lay it aside by you to vindicate you from indignities and affronts, and when you finde your self disparaged, or the title of your land questioned, then with modesty (the comeliest ornament of youth) and with such weapons as are left unto you, defend the same. Let upstarts and buyers of honour bragg and boast.

Pervia dant vada plus murmuris, alta nihil.

Armories have suffixed unto them Mottoes or short sentences: and that which your Ancestors have long used is,

VIRTUS VERUS HONOS.

By which it doth appear, that unlesse

unless you imitate their virtues, you cannot participate their honours. Without virtue, honour is but a false glosse: for Titles of honour do not ennoble men, but worthy men ennoble their Titles of Honour.

Virtute decet non sanguine niti.

This Honour, though it be a character indelible, which cannot be lost, but by your own default; yet it will be much impaired and in effect lost, neither can it be well preserved, without the preservation of your estate also. They are like two twins, inseparable, born together, and must live and dye together.

TO THE

Moſt Illuſtrious Lord SCUDAMORE.

MY LORD,

THis *little Book being now to venture abroad into the World (after ſome years privacy) humbly taketh leave to go under the protection of your Honourable Name. Firſt, becauſe the worthy* Author *was much devoted to you, and hath here left ſome Memorials of your moſt Noble*

Noble Family. Secondly, becauſe, the deſign of the Editor *being to do ſome ſervice to young Gentlemen (eſpecially in* Glouc.. *and* Hereford-ſhire) *he believes the Book will be much the more acceptable to them, by bearing the great Name of* SCUDAMORE *in the Front. A Name, that is deſervedly moſt dear and precious to all that love Piety, Learning and Civility, and ſhall be ever honoured by,*

MY LORD,

Aug. 1. 1660. *Your Lordſhips moſt humble ſervant,*

C. Barkſdale.

Vnijugis vitæ est una, necisq; dies.

Poverty and Honour are very unsutable Companions. Every Acre of land you sell, you lose in proportion so much gentile blood: And therefore you may take notice that you are but *Fiduciarius*, that is (according to the Civill Law) a Trustee for others: and that Piety which your Ancestors had to preserve an Estate for you, you are to extend the same unto those who shall succeed you. If you dissipate, you break that tacit and implicit Trust, which so many Ancestors, in so many Ages, have reposed in you.

Now to preserve an Estate is an Art and skill, as *Ovid* telleth you:

Non minor est virtus, quàm quærere, parta tueri:
Casus inest illis, hic erit artis opus:

The virtue which best conduceth to this end, is the most excellent virtue Parsimony, I mean the *medium* between *nimium* and *parum*, sordid Avarice, and profuse Prodigality. *Cato* being demanded what was the greatest Revenue, made Answer, *Maximum vectigal Parsimonia.* Use Parsimony betimes before a wast be made, for Seneca tells you, *Sera est in fundo Parsimonia.*

In respect of the distance of years which is between us, you are very likely to be Master of your Estate, in part or in whole, betimes, yea in the very entrance of your youth.

The Civil Law limiting the majority of Males at the Age of

25.

25, better provideth for the ſecurity of Eſtates than the Common Law of our Land, which appointeth the full Age at 21. More Families, I dare ſay, have decayed, or at leaſt received the deadly wound in this intervall, which is but four years, than in all other years of mans life. Be not therefore too jolly at the firſt, nor apt to be blown by Paraſites and Flatterers (the bane of youth, who as Summer birds, but withall birds of prey, do allwayes reſort to the Spring of an Eſtate) that your eſtate is greater than it is: this hath deceived many. Make your ſelf rather leſs then yon are. Good grounds of Frugality at firſt once well lay'd will make your Eſtate continue firm and ſtable.

Dimidium

Dimidium facti, qui bene cæpit, habet.

Land, by which a man is fed, is most honourable: mony (as *Syracides* hath it) *answereth all things*, but 'tis not so honourable, and more casual. Land and mony sort best together. If you cannot set your land, you may stock it. When it is more profitable for you to distock, you can take your best market. Cast your self once behind, whereby you must be inforced to recieve your Rents before they are due, or to engage your Tenants and servants, it is wonderfull what wayes and projects will be layd to keep you down.

Riches may be well compared unto Cisternes or Pooles, which a small

ſmall ſtream will eaſily fill, if there be no leaks or waſts, but ſmall waſts and expences continuing, and not prevented, have decieved, and undone many, no man knoweth how. Look to your exports, as well as your Imports, and ſo prevent growing miſchiefs. *Idem facit ſentina neglecta, quod flumen irruens. Iſta levia noli contemnere. Qui ſpernit modica, paulatim decidet.*

The Antient Hiſtorians agree that by this Vertue Parſimony moſt eſpecially, the State of *Rome* came to Soveraignty over the whole World. *Quintus Cincinnatus* was taken from the Plough and made Dictator, and at the end of his Dictatorſhip returned to the Plough again. But the Roman State, after the conqueſt of Aſia being rotten with luxury, and the

delicacies thereof (*prope ad summum prope ad exitum*) fell as fast, and at last resting *in sinu imperatoris*, the whole Roman Empire was not sufficient to satiate the throat of one Man, as did well appear in those Monsters of men, *Vitellius* and *Heliogabalus*.

But what do we seek for examples of Parsimony so antient & remote, when you have so lively one of your own. Your worthy Mother, you see, bred up in all affluence, denyeth herself all the conveniences and contentments becoming her sex and Honour. What to do? to give your self and Brothers a Vertuous Education. Certainly, you will much degenerate, if you comply not with Her in so eminent a vertue.

Much more might be added by comparing the contrary effects

to

to this Vertue, because *Contraria juxta se posita magis eluceſcunt:* but they are all checked by this rare Vertue Parſimony, the wholſome Preſervative againſt all Inordination.

Another, and that an eſpeciall means to preſerve your Eſtate is your choice of a wife, when as Maturity of years and your own affections ſhall encline you thereunto: which alſo, by your care, will adde unto you both an Increment of Eſtate, & Strength & Alliance of friends. It is the weightieſt action you can perform in all your life, and it is reſembled to Warr, in which it is ſayd, you cannot erre twice. *Non eſt in bello bis peccandum.* If love be your incentive, let Diſcretion de your directive. Take your worthy Mother by the hand with you; She

looketh upon you with a double aspect, as entrusted by your late Father, and by her own Goodness, and indulgence toward you; exacting by the Lawes of God and Nature duty and obedience from you. To whose advice, if you joyn your Prayers to the Allmighty, you shall then know that a good wife is a Portion from the Lord.

Love is a fire which requireth fuell, and therefore I trust you will take care by your Marriage to advance and augment your estate, that thereby your affectionate Mother may be enabled to make provision for your Brothers, to undergo those progressions into which they have made so happy and Vertuous a Commencement.

And this is also another preservation of your Estate, and

ſecurity; if your ſelf ſhould faile, theſe like two Arches will preſerve the ſame. Theſe are noble Emiſſaries, which are ſent abroad to afford you honour and reputation at home. If any ſad adventure happen to them, your Houſe muſt be an *Aſylum* or Sanctuary unto them. You are three in number:

Numero Deus impare gaudet.

And as *Solomon* ſaith, *The triple twiſted cord is not eaſily broken.*

Nemo læditur niſi a ſeipſo. There be many ways & middeſſes by which Families have decayed, and many ſeeming wiſe men have overthrown their own eſtates. Such are they that graſp more than they can hold. Mortgage not your own land upon a certain title, for other land of whoſe title you cannot be ſo well aſſured.

Such

Such as these Syracides well noteth: *He that buyeth land with other mens mony, is like one that buyeth a heap of stones to bury himself.* It is not the number of acres will give you content, when you are besieged and oppressed with debts and necessities. *Melior est pauper* (saith *Solomon*) *sibi sufficiens, quàm qui multa possidet, & tamen egenus.*

Such as these are Gamesters also, who out of a covetous desire and overweening to gain, sometimes make a Patrimony, but a Christmas-Cast. Others have more sport for their Money, who adventure bag after bag, and never leave off till all be lost. This hath accelerated the ruine of many noble Families.

I am not so supercilious to conceive, but that it may be a fitting

decorum

decorum, for you to play, when by noble company you are invited thereunto: nay, not to play is a defect; but then not to adventure more than you can well ſpare, and for which the loſſe will not diſcontent you. And in this your diſport, you are to have ſome reſpect unto time, and not to make that to be your vocation which is onely intended for your recreation. *Ludendi modus eſt retinendus*, ſaith *Tully*.

And it will alſo become you to know the advantages of games; ſo ſhall you not altogether commit your money, which is ſo precious, to the temerity of fortune. Mony is the hand to all actions, and it is alſo called *alter ſanguis*, and *Regina pecunia*, *cui omnia obediunt*.

A conſequent of the two former

mer is the taking up of mony upon Interest: What though you see many of the Nobility and Gentry involved and plunged therein, *Multitudo errrantium non parat errori patrocinium.* *Cato* being demanded, *Quid est fœnerare*, made answer, *Hominem jugulare.* The Jews (well versed in the trade ever since) were permitted to lend upon usury, to those Nations, whom God had commanded to be cast out before them, thereby to extirp them. It devoureth States and Kingdoms. The King of *Spain*, called the King of the golden purse, upon whose Dominions the Sun never setteth; was not able to pay the Interest of mony, taken up from the Merchants of *Genoa*, for the supply of his Army in the Low-Countries:

A

A concomitant to this of Usury is Suretyship, which hath also undone many. Mony cannot be procured but upon high security; whereby you must make use of your friends, even of your best friends. If you suffer them to be sued and impleaded, *Actum est de Amicitia.* But for the most part the borrowers of money (as at a mart) are engaged one for another, by a law of congruity. Those that stand engaged for you; you must underwrite for them also: so that thereby your person and estate will not onely lie exposed to your own engagements, which might be weighty enough to pull you down, but for other mens debts also. And then it will be too late for you to hearken unto *Solomon*, whose advice is: *If thou be surety for thy Neighbour, and hast stricken*

stricken hands with a stranger, give no sleep to thine eyes, nor slumber to thine eyelids. Deliver thy self as a Doe from the hands of the hunter, and as a bird from the hand of the fouler. Your own engagements, with others also, by a figure of multiplication, may so redouble and treble upon you, that in a moment you may be swallowed up alive; and that House, wherein your Ancestors have been glorious for bounty and hospitality, may become the Den of a mercilesse Usurer: Your enemies will laugh you to scorn, your friends passing by will lament and say, *O domus antiqua, quàm dispari dominaris domino!* But to prevent these and other the like mischiefs, you have a sure way. Be you the fruitful servant of Almighty God, you shall take

deeper

deeper root: *You shall be like a tree planted by the water side, which will bring forth fruit in due season; your leaf also shall not wither, and whatsoever you do, it shall prosper.*

Thus much for the preservation of your Honour and Estate, which descend upon you from your Ancestors. You may take breath a little, and then proceed to the second part of this Discourse, concerning your Company and Converse.

IN-

INSTRUCTIONS OR ADVICE TO HIS GRANDSON.

The second Part.

Homo eſt Animal ſociale: and he that is not ſociable (ſaith *Ariſtotle*) is more than a man, or leſſe than a man, *aut Deus aut bellua*,

bellua, either a God which hath need of none, or a beast that will do good to none. And from this principle or instinct of nature (for men to live together) he deduceth Families, Villages, Cities and Commonwealths. But the best things have a mixture of ill, and a difficulty ariseth, since *Mundus in maligno positus*, how shall we converse and not participate with other mens sins; touch pitch and not be defiled; or be like fishes of the Sea, bred up in salt waters, and alwaies sweet.

Pelagius affirmed that man onely sinned by imitation: and certainly by seeing others sin before us, we insensible suck in the poyson of Vice. This hath been the cause, that divers pious and devout men have disslociated and retired themselves into rocks,

caves

caves and desart places, thereby to avoid the contagion of Evil: such as *Iohn* the *Baptist*, Father of the Eremites.

But man by his Fall being judged to eat his bread *Sudore vultus sui*, is necessitated to live and make choice of an active life; which consisteth in labour & commerce, and thereby is engaged to the society of others. And because of temptations, it is good in the first place to avoid the converse of all known wicked persons, such as are Cheaters, Ruffians & Debauched, *who glory in their shame. A bonis bona perdisces* (saith Seneca) *quod si malis adhæseris, mentem quam habes proculdubio perdes.* But because the Assemblies of men (and those also of the better sort, which is to be bewailed) do abound with such, we are to

fortify our selves with the morall Vertues, and put on the Christian Armour, that thereby (by Gods assistance) we may avoid the baits and engines wherewith they endeavour to ensnare us, as *Solomon* adviseth us; *Si alliciant te peccatores, ne acquiescas eis*, &c. *Seneca* also gives us excellent direction: *Cum tuis versare, quite meliorem facturi sunt: illos admitte, quos tu potes facere meliores.* Good is diffusive, and it is a happy Converse, when we either profit others or our selves.

The first place in our Affections must be for our Friends. True friendship is (as *Tully* saith) *inter bonos in bonis*; All compacts with wicked men, or in wicked things, are *male icta fœdera*. A Friend is tried in Adversity: *Si possi-*

possides amicum (saith *Syracides*) *in tentationibus possede eum, & ne facile credas ei.* A good close, not to be too credulous, but to try before you trust; true friends being very rare among so many Professors of friendship.

Tuta frequensq;, via est per amici
fallere nomen.

The Italians have a proverb, *God shield me from my friends, I will look to my Enemies my self.* It may be an advantage to have an Enemy: he will make you stand the surer upon your guard: you eye his motions and avenues: but a friend, which bosometh with you, who can prevent? He is like a subterraneous engine, which will blow you up before you hear the report. And therefore *Seneca* well

adviseth: *Sic ama tanquam osurus*, &c. Never love so much, but reserve your self, that if your friend shall become your enemy, he shall not have power to do you hurt: and yet withall, never hate so much, but leave an open gap or overture to let in love. Your hatred must be mortall, your love immortall. Love abideth for ever.

The next in order are your Neighbours, (a good Neighbour near, is better than a brother afar off:) with whom, in respect of nearnesse, you are to converse.

There are two Honorable Neighbours, that in effect encircle your Estate: 1 The Right Honorable Viscount *Tracy*, who hath the preheminence of all the Families in these parts for Antiquity.

quity. Your Ancestors have from them received much honour, by divers Trusts and Services recommended and reposed in them. Their lands at *Alderton* lye promiscuously with yours, and many differences have arisen between the respective Lords & Tenants, which have been alwaies composed in an amicable way. Many graces and favours I have received in my Country, have proceeded from this Honorable Lord, and his Son Sir *Robert Tracy*, the true Inheritor of his Honours & Vertues. And though I might command you, yet had I rather intreat you to assist me to pay that deep debt of duty and service which I owe to those of that Honorable Family.

The other is the Lord *Chandos*; nay, the Lord *Butlers* long

before, as I am very well able to set forth. The Lord *Edmund Chandos*, Knight of the Garter, in much infirmity of body did adventure towards *Glocester* to do Sr. *John Higford* honour, when he was first High Sheriff, but falling more sick in the Journey, returned to his *Castle* and died before the Assizes were ended. The Lord *Giles Chandos* employed Sr. *John Higford* in the Government of his Estate, and in the Lieutenancy of the County: & for his good service done therein promoved him to the Queens Majestie (a great Housewife of her Honour) who dignified him with the order of a Knight (in those days communicable only to persons of worth and quality) 14. *Sept.* 1591. At which time also her said Majestie created Sr

John

John Scudamore Knight, the goodlyeſt Parſonage then in the Court of *England*, and in high favour; her Majeſtie uſing many gracious ſpeches to them both. The Lord *Grey Chandos*, truely noble both in learning and Armes brought me firſt into the Commiſſion of the Peace, and did me many Graces both in Court and Country. This noble Lord, with whom you are almoſt coetaneous, hath ſhewed many remarkable *Indices* of his Proweſs and Honour.

Nec imbellem feroces
Progenerant Aquilæ columbam.

Follow the train of your Anceſtors, and ſo grow up in his favour.

Prin-

Principibus placuisse viris haud ultima laus est.

You have also many other worthy Gentlemen your Neighbours, and some of your Alliance too, from whom your Ancestors have received many high favours. Your Ancestors knew no other way to continue their good Affections, but Affability, Sweetness, and mutuall Offices of love. Morosity and strangeness will loose your friends, and benefit you nothing at all.

Descendendo ascendes.

The next Companions in order are your servants and Domesticks; but these are ill companions, lest they prove insolent. It is written

written of Nero, the worst of Princes, *Non habuisse ingenium supra servos*; when the great affaires of State were in debate in the Senat-house, he was conversant with his Favourite *Tigillinus* and the rest of his servants. And this hath also been a disparagement to many worthy Gentlemen, who affecting to be the best of their company, have neglected the converse of their superiors, many times to their great disadvantage.

That you may be the better obeyed by your servants, you must carefully govern your self, that by your own example you may the better govern them. *Longum est iter per præcepta; breve & efficax per exempla.*

In the choice of your servants, you must take care, that they

be

be *negotiis pares*, and then enjoyn them business enough, and exact accounts from them, lest by remissness they grow idle and unserviceable. Pay them their due Salaries: so will they be the more tyed and assured to you: *Non manebit apud te opus mercenarii usque mane.* Your Commands must be lawfull, pious, and religious, *tantum in Domino*; remembring, that as they are your Servants, so they are Gods Freemen. Holy David will direct you in the choice of them: *He that leadeth a Godly life, he shall be my servant.* Faithfull Abraham will inform you how to govern them: I know (saith God) *that Abraham will Command his Houshold, that they keep the way of the Lord to do righteousness and judgment.* Abraham had a good servant whom he

he employed in the negotiation of his ſons marriage: if you finde ſuch a ſervant, let your ſoul love him, and defraud him not of liberty, neither leave him a poor man.

The next Companions will be your Tenants, who are your Neighbours, and will have recourſe unto you, in reſpect of their Eſtates which they hold of you. Tillage is the preſervation of a Commonwealth in providing bread, which is called the Staff of man, whereupon he leaneth: which Staff, if it fail, Man falleth to the ground. *Terra dicitur a terendo*: and in a Fine Tillage-land is firſt ſet down, becauſe it is worthyer than any other land. For, as *Cicero* ſaith, *Omnium rerum ex quibus aliquid exprimitur, nihil eſt Agricultura melius, nihil uberius*

uberius, nihil dulcius, nihil homine libero dignius. By this Kings have their Subsidies, and the Bodies of men for supply of their Armies, (for, as *Tacitus* saith, *Ex agro supplendum robur exercitus*) and Incumbents also recieve their full Tithes. These Men live innocent lives, without deceit: they onely rely upon God, who giveth the former and the later rain. To inclose, or not to suffer them to renue their Estates, whereby desolation shall ensue, draweth on a woe.

They hold of you by *Fealty*, that is, Fidelity, to be faithfull unto you for the Lands they hold: you must in Relation give them protection, whereby they may follow their excessive labours.

Finiunt, reaprantq; labores.

{ Your Ancestors have been moderate

derate in their Fines, and I trust God will bless you the better for it. Let these men of bread, enjoy and eat the bread which they dearly labour for and earn: *Panis pauperum, vita pauperum: qui defrandat eos, vir sanguinis.*

To your Tenements and Manour you have an Advouson that is Appendant. An Advousion, in the eye and construction of the law, is no more but a Pleasure for a Friend; a good friend indeed which may lead you to God. *Omnia cum amico delibera, sed de ipso prius,*

Cardinal *Ximenes*, Archbishop of *Sevilla* in *Spain*, would never conferr any Benefice to any person who made suit for the same. K. *Henry* 7. one of the Sages of the Kings of *England* did never promote any one to any Office

or

or dignity upon the motion of another. Give your Benefice your self, so shall you have the thanks: Give it with Iudgment, not with partial affection, St. *Paul* will direct you how to choose: *Irreprehensibilem, ornatum, prudentem, pudicum, hospitalem, doctorem; non violentum, non percussorem, non cupidum; sed modestum, non neophytum, ne in superbiam elatus in judicium incidat diaboli.* Against this yong man I should except a little. Young men are Aguish, their pots are boiling, and they have many Meanders. The Cardinals in their conclave would once adventure (& that but once) to make a young Pope, which was *Leo* the 10. of the House of *Medices*; but see what followed: This yong Pope by promiscuous granting and selling of Pardons and Indulgences

dulgences to the German Nation, gave occasion to *Luther* to write against him. What a defection hath since ensued from that See? The Cardinals, since grown more wary in their choice, do except against any one (though otherwise well parted for so high a function) unless he be also old enough to be Pope.

Coram cano capite consurge, (saith *Syracides*.) The Elder man fixeth a deeper impression in the hearts of his Auditors, and the gray hairs exact a better attention, as it is lively expressed by *Virgil*.

Tum pietate gravem, & meritis si forte virum quem
Conspexere, silent, arrectisq; auribus astant:
Ille regit dictis animos, & pectora mulcet.

The elder man alſo, if he be froward, is of leſs continuance.

Non datur beneficium niſi propter officium, ſaith the Law. If you have provided him of the temporal part, he muſt afford you the ſpiritual. Amongſt other his qualifications, peaceable muſt be one; in reſpect of the Intereſt he ſhall have in yours and your Tenants Eſtates. When you make a feaſt, though furniſhed with variety of delicacies, your feaſt will be much impaired, if you have no ſalt. This is your Salt.

It will be an eſpecial act of Piety in you to ſettle a godly preaching Miniſter to officiate at *Dixton*; It will be a ſingular comfort to you and your Family, to be informed in your duty to God by the example of his life and by his doctrine. It is ſaid, *Facundus*

comes

comes in via est pro vehiculo: certainly, in this your journey *ad patriam*, which is Heaven (for we are all but pilgrimes upon earth) such a companion will be as a Chariot, to bring you to Almighty God: and perhaps some of your Ancestors have been less successfull by the omission thereof.

Now, being upon the Treaty of Sacred things, I shall recommend and transmit unto you the care of certain Lands piously bequeath'd by *William Higford* Esq. to the use of the Church of *Aldenton*, by his Deed bearing date in *October*, the 28. *Henry* 8.

The Church doth pray in aid of *Brachium saeculare* to support it, and the first Law in the Statutes of *Magna Carta*, whereunto the King at his Coronation is solemn-

ly ſworn, is, *That the Church of England ſhall be free, and have all her Rights entire, and her liberties inviolate.* You are and muſt be a *Brachium ſeculare*, and ſupport to thoſe Lands, which being ſeparated and ſet apart from profane uſes, muſt be now onely imployed according to the diſpoſition of the Donour *per formam doni*. To alien or divert the profits to any other uſe (which is often attempted by the Pariſhioners to ſave their own mony) or to indeavour to gain theſe Lands to your ſelf, is Sacrilege; a crying ſin, greatly tending to the diſhonour of Almighty God, and which alſo may infect your other lands. There are many examples of ſuch who have broken the Truſts repoſed in them, but their Names do rot

upon

upon the earth. *Horrendum est incidere in manus Dei.* You will find other pious Acts of your Anceſtors, which to their glory and honour you are to maintain, as you will expect to be honoured your ſelf.

You have alſo another Companion, which readeth to you. *Generoſus Animus facilius ducitur quàm trahitur.* You muſt hearken to him as ſubſtituted by your worthy Mother, unto whom God hath confirmed a power over you. The Heir (ſaith the Apoſtle) differeth in nothing from a Servant (in his Minority) but is under Tutors and Governours. Diſobedience in this kind is deſtructive. *Maledictio Matris eradicat fundamenta.* This your Overſeer is to give you your firſt liquor: and then you know,

Quo semel est imbuta recens servabit odorem
Testa diu.

Sir *John Higford*, who was an eminent man in his Country, had for his Tutor the famous Bishop *Jewel*; my Father, Doctor *Cole*, an excellent Governour; My self Doctor *Sebastian Benefield*, native of Presbury, a very learned man: All three of *Corpus Christi* Coll. *Oxon.* And if we may transcend higher, *Alexander* who conquered the world, had for his Tutor *Aristotle*, who conquered the Arts: *Thomas Aquinas*, the Champion of the Roman host (of whom they boast, *Tolle Thomam & dissipa Ecclesiam*) had for his Tutor our Countryman and near Neighbour *Alexander*

of

of *Hales*, surnamed *Doctor irrefragabilis*: *Charles* the Great, Emperour of the West, *Alcuinus*: *Charles* the fift, Pope *Adrian*: King *James*, a King of learning as well as of power, had for his Tutor the famous *Buchanan*. These Princes and great Persons obtained great renown by their Institution from their Tutors.

The *Iesuits* boast, that *Imperium literarum penès Iesuitas*: and they profit & raise their Scholars most by the choicest Lecturers that may be gotten to read unto their youth (and so also do Both our Universities, both in private Colledges and publick schooles) after the lecture they meet together, hold disputation, whet their wits by discourse, and rivet what they have heard; adding thereunto writing the heads for the helps

of fallible memory: thus the work is done. *Reading maketh an able man, Discourse a ready man, and writing a perfect man.*

There are also other Companions, and these are *Books*; held to be the best companions of all, because they will not flatter: but in the choice of them you ought to be very curious. And therefore in the first place cast away from you all wanton, lewd and licentious Pamphlets: and read good books, and those in order and method. For as in your diet, health is preserved by a few dishes, and those of good juice and nourishment: so in learning, a few Books well studyed and digested will profit you more than a great number not well chosen. *Lectio certa prodest*: saith *Seneca*.

The Right Honourable, the Lord

Lord Viſcount *Scudamore* is beſt able to direct you (when you can have acceſs to his Lordſhip) he is φιλομαθὴς & πολυμαθὴς, a great lover of learning and very learned; and a moſt bountifull Mecœnas to all Schollars and men of parts.

The Book, wherein you are to be moſt converſant, is the Holy Scriptures. This muſt be your *Vade mecum. Non recedat Volumen legis hujus ab ore tuo, ſed meditaberis in eo diebus & noctibus.* This word is a lantern unto your feet, and a light unto your paths. The Scripture is compared to a River, wherein a Lamb may wade, and an Elephant may ſwim: in ſome places eaſie, in ſome places hard to be underſtood. The eaſie muſt expound the harder: and where you doubt, you muſt follow the Adviſe of St. *James, Si quis indiget*

diget sapientia, postulet a Deo: and also have recourse to Gods learned Ministers and Embassadors, of whom it is said, *Vobis datum est nôsse mysteria dôi,* whereto the Prophet *Malachē* agreeth: *The Priests lips preserve knowledge: seek the law at his Mouth.* Thus doing, you must acquiesce, and captivate your understanding *to the obedience of Christ.*

The Psalms of Holy *David* you are to read as they are appointed for the Day, being a chioce part of the word of God, and the ejaculations of a person according to Gods heart.

Among other Books I would commend unto you especially, in divinity, the learned *Hooker's*, Ecclesiastical politie; in History, the honour of our Nation Sr. *Walter Raliegh* & *Plutarchs Lives*;

for

for the knowledge of our own Country, Mr. *Camden's Britannia*, and my freind Sr. *Richard Baker's* Chronicle; for precepts of Morality and vertuous Education, *Xenophons Cyrus*, and *Tullies Offices*, together with K. *James Basilicon Doron*: and to refresh your self with poetical stories, you may take Sr. *Philip Sydney* in steed of all. When I was young, it was a defect for a Gentleman not to be versed in Him.

Alfred, one of the Saxon Kings during the Heptarchy, & Founder of the University of *Oxford*, divided the 24. hours of the Day into 3. parts: whereof one third part he spent in the necessities of Nature, viz. eating, drinking, dressing, sleeping, *&c.* another third part he imployed in hearing and composing matters of state,

and

& negotiations of his Kingdome; but the other third part he constantly devoted to Meditation and acquisition of wisedome. Kings and Princes have many and great difficulties, and Crownes have thornes: and so in like sort all Masters of Families and Trades, in their several mysteries and vocations, have a full imployment of their time: of whom it may be said, as *Seneca, Ipsa vita vitæ apparatu consumitur*: But in you, who are freed from all those incumbrances, it were noble to vindicate from sleep and sports some Hours every day, and to dispose them in the exercise of learning.

Of all professions the Lawyer is most painfull: and it may well be so: Gold is an especial invitement to industry. I have known divers

divers Students of the Law, who have, without any failer, set apart eight, nay some ten hours & more every day in study of the Law: whereby they became great Gainers, and were advanced to the highest place of Iudicature.

Titus the son of the Emperour *Vespasian*, called *Delicia Generis Humani* (because he was of so sweet a disposition, that it is said, *Neminem ab eo tristem discessisse*) this *Titus* kept a Diary of all his Actions, and when at night he had found upon examination, that he had acted nothing memorable, he would exclame, *Amici diem perdidimus*. This example I commend to you, Dear Cosin, and adde no more here, concerning your converse either with Men or Books.

IN-

INSTRUCTIONS OR ADVICE TO HIS GRANDSON.

The third Part.

THE laſt part of our diſcourſe will concern your Actions. *Virtutis laus omnis in Actione conſiſtit.* The World is a Stage, and every one

one is to act his part before that great Spectator, God Almighty: which must make you carefull how you act under his all-seeing eye.

The highest acts you can perform are the acts of Religion; which raiseth up your mind from earth to Heaven. Your Religion must be accompanied with zeal, and your zeal tempered with discretion, that you may not be one of them whom the Apostle censureth: *Habentes zelum, sed non secundùm scientiam.*

In your Access to Heaven you are to be led by two Virgins, prayer and preaching, by the one you talk with God, by the other God speaketh unto you.

In your prayer, you are to be frequent and fervent. Holy *David* in the Evening, Morning and Noon

Noon did pray unto the Lord, and that instantly; and the Lord heard his prayer. He did rise also at midnight to give thanks unto the Lord. Our Saviour Christ *pernoctabat in Oratione.*

As for preaching, when you enter into the house of God, be ready and attentive in hearing the word of God, and make it your own by meditation and practice. Those beasts onely were accounted clean, that ruminate and chew the cud.

It is practice, and the carefull observance of Gods Commandements, which brings the Reward, *Hoc fac & vives.* This is it that doth most lively denominate a Christian. You shall know him by his fruits.

For the better observance of Gods Law, you are to pray in

aide of Grace, as St. *Austin* adviseth, *Facere quod possumus, & petere quod non possumus.* When you fall, let your prayer be, *Ne derelinquas me, Domine:* Strive to raise your self again by repentance, which is no more but *peccata praterita plangere, & plangenda iterum non committere*, called by St. *Ierom*; *Secunda post naufragium Tabula.*

The Theological Vertues which attend Religion are three, Faith, Hope, and Charity: with which you must joyn Humility. This is the *basis* or foundation of all other vertues: the first step of *Iacobs* ladder. He that humbleth himself shall be exalted.

But the Moral vertues are a more proper subject for Me; the first in order is *Iustice.*

This is the bond of all Societies, Families,

Families, Kingdomes and Commonwealths. *Justitiâ amotâ quid sunt regna, nisi magna Latrocinia,* Justice is, *Suum cuiq; tribuere,* to perform your word & contracts, and thereby you will command other mens Estates as your own. And let this be a Rule unto you, *Nullum utile quod non honestum;* that which is unjustly extorted from others will never prosper:

De male quæsitis non gaudet tertius hæres.

Think not to be registred a Saint in the Court of Heaven, unless you make restitution (*aut voto aut facto*) of that which you have wrongfully exacted upon earth. *Non remittitur peccatum* (say the Casuists) *nisi restituitur ablatum.* But how will you be able to render every one his own, unless

you have the knowledge of Lawes, which limit every one their own, especially of the common or Municipal Law of this Kingdome, under which you live, and by which you hold your Estate.

Yet some caution is to be had, that your knowledge of the Law provoke you not to commence suits, which are the country-mans warrs. It is the counsell of *Moses*, *Priusquam expugnaveris aliquam civitatem, offeras ei pacem.* Have no suits in Law, if you can avoid them, or if you may have peace without them. Use law as your last remedy. Suits in law will cause an extream distraction in your affairs, estate and mind. *Sapientis est modico damno molestiam rei excluſisse.* The Counsell of the Psalmist is not onely, *Sequenore,*

re, but *Sectare pacem*: The frequentative notes, you must seek it often.

For the procuring and effecting of peace, it concerneth you in all your affairs to act nothing without the best and choicest Counsell may be had, that your contracts and settlements of your Estate be valid and perfect; and as much as in you lyeth, foresee all inconveniences which may happen; leave as little as you can to incertainty: Fraud is so inquisitive and searching, that if you lay open the least gap, Fraud will enter thereinto, & will not only weaken and make void contracts and bargains, but even Laws also, never so judiciously debated and enacted.

There is an Adage among the Lawyers, *Qui habet terras habet guerras.*

guerras, It is incident unto land to have ſuits; and the greater your Eſtate, the more ſuits; but if any ſuch be, you muſt therein be vigilant and induſtrious to apprehend opportunities, nothing is gained by ſleeping, ſaith the common Law. *Vigilantibus & non dormientibus jura ſubveniens.*

I am not of the opinion of ſome of our Nobility and Gentry, who, when their ſons leave the Univerſities, omit the Innes of Court, and ſend them beyond the Seas. Travail is a neceſſary Accompliſhment of a Gentleman, and an eſpecial part of his Education: but what is it to be converſant abroad, and a ſtranger at home? Theſe Innes of Court are vertuous and fruitfull ſeminaries for the breeding of youth, where they

they ſtudy the known Lawes of the Land and other noble exerciſes.

Another part of Iuſtice is the well diſpoſing of your own, and this vertue is called Liberality; you are to ſcatter your Almes as ſeed upon the earth, to gain thereby a plentifull Harveſt. You ſhall have the prayers of many imploring God for you: and if the curſe of the poor ſhall aſcend to his Maker, ſhall not his prayers conduce to your good. We are but diſpenſators of Gods bleſſings, and the poor muſt have a part. This is the moſt gainfull Commerce of all other. *Da temporaria, ut conſequaris æterna. Melius pecunia ſervatur, quæ in manu pauperis collocatur.*

Quas dederis ſolus ſemper habebis opes.

The next in order is *Prudence, Prudentia non est tantum virtus, sed auriga virtutum.* This vertue is the directress of all other vertues, sits at the helm to guide the ship, holdeth the judgment-seat, distinguisheth *bonum à malo, verum à falso.*

A wise mans eyes, saith *Solomon*, are alwayes in his head: and if his own eyes are deficient he will use the eyes of others: *Plus vident oculi quàm oculus.*

From hence ariseth the necessity of Counsell: for in counsell is health: *Sine consilio facias nihil, & non pœnitebis*, saith *Syracides.* It is said of God himself, who is infinite in knowledge, that he acteth all things according to the counsell of his will. Whence we may learn to do nothing rashly or by præcipitation: *Deliberandum est*

est diu quod statuendum est semel.

A Counsellers part is, not onely to give counsell, but to keep counsell, to be secret and reserved. To keep your friends secrets, is Religion: to keep your own, is safety. For so shall you not be prevented in your designes, which will be sooner effected by a prudent disguising of your purposes, like the Watermen, who in rowing turn their backs to the landing place.

Depend not upon humane wisedome and policie, but depend on God: choose the fittest means to your just ends, and leave the success to him.

After followeth *Fortitude*, what can be more expected: Prudence to direct what to do, & Fortitude or courage to dare to do. But this

this vertue is best observed in our selves. Man hath for his object *bonum sensibile, & bonum supernaturale*: the one draweth him upward, the other downward. And hence ariseth the conflict which is in Man, himself against himself. Whereupon it was the dayly prayer of St. *Austin, Domine, salve me à me.* To triumph in the conquest of your self, and to subjugate your affections and appetite to the Government of Reason, is more than to conquer the World: which some men have effected, and yet could never conquer themselves,

Fortior est qui se quàm qui fortissima vincit.

Mœnia.

And here great care is to be had to withstand the blandishments of Prosperity

Prosperity, by which more inconsiderately fall, than by the blasts and stormes of Adversity. *Magnæ virtutis est cum fælicitate luctari: magnæ fælicitatis à fælicitate non vinci.* The Traveller put off his Cloak in the sun-shine, which he held fast during the rain & storm.

Another effect of Fortitude is to exclude all fear:

Degenerès animos timor arguit.

Fear is defined by *Solomon*, to be the betraying of the succours, which Reason offers. Base cowardise, which suggests panick fears, maketh shadows substances, molehils to seem mountains. *Pavor omnem sapientiam ex animo expectorat.* And therefore in difficile & dangerous actions, it concerneth you to make a collection of your self, for *re cognita cessat timor*, the

the Iuſtice of your cauſe and the clearneſs of your conſcience will make you as bold as a Lyon, and the uglineſs of Death will not affright you.

Another part of Fortitude is Patience; by many of our Gallants called *virtus aſinina*, but in truth it is *virtus heroïca*: the moſt Heroical of all the reſt, and which giveth you aſſurance of Victory: *Vincit qui patitur*. The patient man, like the skilfull Seaman, when the Winds are contrary, tacketh about, andſo arriveth at the Port deſired.

— I will preſent you with one inſtance for many. The Lord *Pawlett*, the firſt Lord Marqueſs of *Winchester*, ſo created by *Edward* the ſixt, continued a privy Counſeller, and in eſpecial favour, to four Princes, *Henry* 8. *Edward* 6. Queen

Q. *Mary*, and was Lord Treasurer of *England* unto Q. *Elizabeth*; and being demanded how he could continue in prime favour with four Princes, so differing in Disposition, Religion, Age, and Sex, made answer: *Patiendo, tacendo, blandiloquendo, injurias non ulciscendo.* Agreeable whereunto was another saying of the same Marquess: *Ortus sum ex salice, non ex quercu.* But *Virgil* the Poet shall conclude for all.

Superanda omnis fortuna ferendo est.

The last, but not the least, is the most rare and excellent Vertue *Temperance*. *Epictetus* taught this vertue in two words: *Sustine & Abstine*. *Aristotle* defineth it: *Virtus cohibens appetitum in jis*

quæ

quæ turpiter appetuntur. But St. *Gregory* goes farther: *Qui non temperat à licitis, incidet in illicita.* It is not enough to abstain from things forbidden and unlawfull, but even from the immoderate use of lawfull things also.

This is the sweet vertue, nay the Lady and Mistris of all the rest. This must be your consort both at Bed and at Board: At Bed to preserve your Chastity; at Board to preserve your Health. Chastity is a great gift of God; the chast shall follow the Lamb: They lead an Angelical life here, *in carne, sine carne.* Health is the greatest Worldly blessing. As it is an Axiom in Philosophy, *Anima sequitur temperaturam corporis*; so certainly the distempers of the body do dogg and disturb the

the faculties of the mind.

This vertue will preserve you from the loathsome sin of Drunkenness: which, if it once get possession of you, will encrease with your age & gather strength. Other vices may have some Generosity in them, this savoureth too much of the Pigg. It excludeth a man from the Kingdom of God; it depriveth him of his reason; it exposeth him to contempt and scorne; it bringeth many other sad consequences and disasters.

I know there is sometimes a joviality amongst men upon prosperous events, whereby you may be drawn perhaps to exceed by Persons of Honour. But be sure, if you drink *ad hilaritatem*, drink not *ad ebrietatem*. Make not your self a Bruers Horse to carry drink

Drink. Pretend other buſineſs and fair excuſes to come off. Wine and ſtrong drink is a traitor. The Wine ſparkleth in the Cup, it runneth ſweetly down the throat, but it biteth like a Serpent, and the end is bitterneſs; as the wiſeſt man hath obſerved.

I preſume I might have forborne this to you; but becauſe it is *morbus patrius*, ſo catching and infectious, I have taken leave to deliver mine opinion thereof.

There is another ſort of Temperance, to reſtrain Anger. It will be good for you to reſiſt the beginnings of Anger, and to kill this raging ſerpent in the egge. *Auguſtus Cæſar*, before he would do any thing in his Anger, would ſay over the Greek Alphabet: but let your direction be, when your

your Anger ariseth, to say over the Lords Prayer, twice or thrice, the oftener the better: and remember what *Solomon* saith; It is the discretion of a man to defer his anger, and his glory to pass by offenses.

From these Cardinall Virtues, I shall now proceed to some good Additions, and comely Ornaments of a Gentleman.

And the first that I shall propose unto you is, the noble exercise of *Riding the great Horse.* A knight on Horseback is one of the goodlyest sights in the World. Methinkes I see Sr. *James Scudamore*, your thrice noble Grandfather, a brave Man of Armes both at Tilt and Barriers, after the voyage of *Cales* and the *Canary* Ilands (wherein he performed very remarkable and signal ser-

Drink. Pretend other buſineſs and fair excuſes to come off. Wine and ſtrong drink is a traitor. The Wine ſparkleth in the Cup, it runneth ſweetly down the throat, but it biteth like a Serpent, and the end is bitterneſs; as the wiſeſt man hath obſerved.

I preſume I might have forborne this to you; but becauſe it is *morbus patrius*, ſo catching and infectious, I have taken leave to deliver mine opinion there. of.

There is another ſort of Temperance, to reſtrain Anger. It will be good for you to reſiſt the beginnings of Anger, and to kill this raging ſerpent in the egge. *Auguſtus Cæſar*, before he would do any thing in his Anger, would ſay over the Greek Alphabet: but let your direction be, when your

your Anger ariſeth, to ſay over the Lords Prayer, twice or thrice, the oftener the better: and remember what *Solomon* ſaith; It is the diſcretion of a man to defer his anger, and his glory to paſs by offenſes.

From theſe Cardinall Virtues, I ſhall now proceed to ſome good Additions, and comely Ornaments of a Gentleman.

And the firſt that I ſhall propoſe unto you is, the noble exerciſe of *Riding the great Horſe.* A knight on Horſeback is one of the goodlyeſt ſights in the World. Methinkes I ſee Sr. *James Scudamore*, your thrice noble Grandfather, a brave Man of Armes both at Tilt and Barriers, after the voyage of *Cales* and the *Canary* Ilands (wherein he performed very remarkable and ſignal ſer-

vice, under the Conduct of the Earl of *Essex*) enter the Tiltyard in a handsome equipage, all in compleate Armor, embelished with Plumes, his Beaver close, mounted upon a very high bounding horse (I have seen the shooes of his horse glister above the heads of all the people) and when he came to the encounter or shock, brake as many Spears as the most; her Majesty Q. *Elizabeth*, with a Train of Ladies, like the Starrs in the Firmament, and the whole Court looking upon him with a very gratious aspect. And when he came to reside with Sr. *John Scudamore*, his Father (Two braver Gentlemen shall I never see together at one time, such a Father, such a Son) Himself and other brave Cavalliers, and some of their Menials and of his suit,

to

to manage every morning Six or more brave well-ridden Horſes, every Horſe brought forth by his Groom in ſuch decency, order and honour, that *Holme Lacy*, at that time, ſeemed not onely an Academy, but even the very Court of a Prince.

Sir, you may not boaſt your ſelf to deſcend from ſuch Anceſtors, unleſs alſo you have an earneſt emulation to ſucceed them in their virtues.

The next is the moſt noble *Art* of *Defence*. You may note it is not called the Art of *Offence*: to offend and to do wrong, is inhumane and barbarous. *Nihil intolerabilius* (ſaith Tully) *in benè morata republica, quàm aliquid fieri per vim.*

If you wrong your Superiour, then you know that will be *impar*

congressus: upon the shock, the Iron pot will quickly break in peices the sides of the earthen pot. And if you wrong your Inferiour, then shall you descend, and make him equal with your self; and if you be vanquished, it will tend the more to your dishonour. But above all things you are to avoid duelling. To be engaged in a Duell, is to be accursed from your Mothers Womb. Two great extremities, to kill or to be killed. By the one, you will be no other, than *Cain*, after the killing of his Brother *Abel*, a runnagate upon the face of the earth, with the horrour of conscience, whose worm dyeth not; and by the other, you dy out of Charity, in the disfavour of Almighty God; a most fearfull condition.

To prevent and avoid Quarels, wise

wiſe men have obſerved four things. First, *hold no Arguments vehemently*. Every man loveth the child of his own brain, as well as the child of his body, and few men will yield. Reaſon with your Antagoniſt ſoberly; repeat his Argument, in ſome meaſure ſeem to approve it, though never ſo abſurd; crave his pardon that you diſſent from him, and then preſs your Reaſons fairly and perſpicuouſly: you are not bound to make another man of your opinion; if you cannot gain him, fall off.

Secondly, *Make no Compariſons*. Compariſons are odious, ſaith our Proverb. For either you will over-praiſe, which will be a fault in you; a noble Gentleman, a brave Gentleman, an honeſt Gentleman, is praiſe ſufficient; or elſe you will detract, and that will offend alſo.

Thirdly, *Lay no wagers.* This hath been an occasion of many Quarrels kindled by Avarice.

Lastly, *Avoid all scurrility:* rubb no old sores, and lose not your friend for your Jest. *Facetiæ* (saith *Tacitus*) *quæ nimium de vero traxerint, acrem sui memoriam relinquent.*

But to defend your self in a just cause, that is agreeable to the Lawes of God, nature and man; and to do it with judgment and resolution, will marvellously tend to your honour and safety,

The use of Arms doth much differ in these times. I hear now the single Rapier is altogether in use: when I was young, the Rapier and Dagger. And I cannot understand, seeing God hath given a man two Hands, why he should not use them both for his defence.

The

The braveſt Gentlemen of Armes, which I have ſeen, were Sr. *Charles Candiſh*, and the now Marqueſs of *New Caſtle*, his ſon, Sr. *Kenelm Digby*, and Sr. *Lewis Dives*; whom I have ſeen compoſe their whole bodies in ſuch a poſture, that they ſeemed to be a Fort impregnable. They were the Scholars of *John de Nardes* of *Sevilla* in *Spain*, who with the Dagger alone would encounter the ſingle Rapier and worſt him. This exerciſe is moſt neceſſary for you, and alſo excellent for your Health.

And from this Principle or Ground of Nature, to defend your ſelf, appeareth the lawfullneſs of *Warr*, when as the Honour, Religion and ſafety of a Commonwealth is concerned therein. *Juſtum eſt bellum, quod*

idem est necessarium: & pia arma, ubi nulla nisi in armis spes est.

Our Saviour adviseth, that He who will go to Warr should compute first. In the computation you are to make, you must survey *bona animi*, *bona corporis*, and *bona fortunæ*. In the first you are to measure your Abilities of mind: for if you enter into warr, you must either go on like a man of Honour, or dy in the Bed of Honour. Next, you are to consider, whether your Body be able to endure the labours of War, and the extremities of hunger, thirst, cold, heat, watching, *&c.* And lastly, what salary or entertainment you shal have (for the name soldier is derived from the name *Solde*, which is pay) that you may follow the Warrs in an honourable way,

way; therein to use no violence or plundering, which will be unworthy of you; but follow St. *John Baptists* command: *Neminem concutiatis: sed contenti estote stipendiis vestris.*

But now from the rude noise of Armes I shall call you to the harmonious sounds of *Musick*, worthily placed among the liberal Arts. All creatures have an Inclination thereunto: the Birds chanting in the woods; the laborious Husbandman and Artificer, in their several vocations alleviate their toilsome labours by their rude Accents, making melody to themselves; and in all Ages Musick hath been esteemed a quality becoming a noble personage. *Themistocles* the Athenian (as *Tully* saith) *Quia non poterat fidibus canere, habitus est indoctior.*

Musick

Musick is either Vocal or Instumental. Vocal is best, because made by God himself; adding thereunto the livelyness of the Musician, singing some excellent composed Poem, well fitted to the Musick: and in this kind these latter times have been most exquisite. But you will be most compleat, when you joyn the vocal and instrumental both together.

Great is the power of Musick. In the Kingdome of *Naples*, there is a small creature called the *Tarantula*; any one bitten with it falleth into a phrensy, and the proper cure for him is Musick; whereby he is recovered.

Musick did allay the evil spirit of *Saul*. Musick prepared *Elisha* the Prophet to recieve his Inspirations. Musick advanced Gods

honour

honour and service in the Temple, and the Happiness in Heaven is described and set forth unto us by Musick and Singing.

Memorable is that which St. *Austin* relateth of his conversion (in the book of his Confessions) *Cum reminiscor lacrymas meas quas fudi ad cantus Ecclesiæ tuæ in primordiis recuperatæ fidei meæ, magnam instituti hujus utilitatem agnosco.*

They say in our English Colonies in *Virginia* and *New England*, and the summer Ilands, the Pagans give wonderfull attention to the Singing of Psalms, and thereby are so taken and delighted, that it is a special means of their conversion to the Christian Faith.

I have sent you a book of the Psalmes composed in four parts,

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an excellent compoſure, whereby you may be invited to proceed farther in this divine faculty. When you are oppreſſed with ſerious and weighty buſineſs, to take your viol and ſing to it, will be a ſingular eaſe and refreſhment.

Subſervient to this faculty of Muſick is *Dancing*, a meaſure of the feet: and this is alſo a ſingular Ornament to a Gentleman, conducing to a comely poſture of his Body in his ſalutation of others, or otherwiſe to adapt him to a *Decorum* in his deportment and behaviour.

This Quality hath advanced many perſons unto Honour. Q. *Elizabeth*, a Princeſs of ſingular judgement in the choice of her Servants and great Officers of State, by ſeeing Sr. *Chriſtopher Hatton*

Hatton dancing in a Mask (then but a private Gentleman of the Inner-Temple) advanced him to the Dignity and place of Lord High Chancellor of *England*, the higheſt officer of State, next unto her Perſon, for honour and truſt.

Some rigid Divines hold it unlawfull and impious to dance, affirming that *Chorea eſt circulus cujus centrum eſt diabolus*; but others, *quorum melior ſententia menti*, eſteem it not onely lawfull, but uſefull alſo, for the raiſing of noble ſpirits to high and heroick actions. Masks and other Courtly recreations of Gallant Gentlemen and Ladyes of Honour, ſtriving to exceed one the other in their meaſures and changes, and in their reparts of wit and complement have been beyond the Power

Power of envy to disgrace.

Amongst other Arts I must commend unto you, that which is of very great necessity, especially for Oeconomy and Government of your House; I mean, *Arithmetick*. Sir *John Higford*, famous for his Hospitality, kept a diary of all his expenses. The Great Earls of *Warwick*, unto whom our Ancestors had some Relation, took accounts from their officers and servants of all the Charge and Provision of their House-keeping (which I can yet produce) even to the gaging of the Hogsheds of Beer.

The Right Honourable the Lord *Scudamore* is in an extraordinary measure versed in this rare faculty; and when I had the honour to wait upon his Lordship, concerning the Treaty of Marriage with your worthy

worthy Mother, the Government of his Houſe was ſo well contrived, every officer recieving the Proviſion, one from another, with ſuch order, honour and bounty, that the managing of his Houſe-keeping (I want expreſſion) did appear to be *tanquam acies ordinata.* Believe it, *Thrift is the Jewell of Magnificence.*

I may no longer omit that which I account an Eſſential part of a Gentleman, namely, *Travell* beyond the ſeas into foreign Countryes: And I could heartily wiſh, that with ſome other young Gentleman, under the conduct of ſome Grave and learned perſon, you might reſort to ſome famous Univerſity, either in the remoteſt part of *France*, or *Italy*, from the converſe of the Engliſh Nation; that you might for a time

ſtudy

ſtudy Philoſophy and the Arts. Certainly, upon his dunghill, the Engliſh Gentleman is ſomewhat ſtubborn and churliſh: Travell will ſweeten him very much, and imbreed in him Courteſy, Affability, Reſpect and Reſervation.

In your Travell, it will be obvious to you to obſerve the ſituations of Townes, Cities, Rivers, and the diſtances of high wayes and ſtages for your Iourney: ſo alſo for the commodities of each Province or Countrey:

Et quid quæq; ferat regio, & quid ferre recuſet.

But you muſt not reſt there: You muſt tranſcend to higher Notions.

Tu regere Imperio populos, Romane, memento.

Your obſervations in Travell muſt be verſed in the politie

politie and ordering of States, especially Monarchies; because almost all the World is under the subjection of Monarchs.

In the *Monarchies* therefore, you are especially to observe the state and magnificence of the Prince, his Nobility, his Pensioners, his Gaurds, his Genius and disposition, his prime Favourites, his Great Officers of State, his Counsellors of State, the manner of their procession, how they take places; their severall Commands, Authorities and jurisdictions. Then, to observe his Courts of Justice, the quality of his Judges; the processes, pleadings and progressions for Hearing, as well in causes criminal as civil; and the Results, Sentences, Appeals, Arrests, Judgments depending thereupon:

The latitude also and power of every Court of Justice. Then are you to consider his Forces; what number he is able to bring into the Field, his Cavalry, his Infantry, the condition of his soldiers, whether mercenary, auxiliar, or natural (which is the best sort) their discipline and order. Next, to consider his Forces at Sea, the situation, capacity and convenience of his Havens and ports; what vessels and of what burthen he is able to set to Sea: and then, for the maintenance of both, you may survey his Ammunition, his Storehouses, Magazins and Arsenalls: Then, what revenewes and intreates he hath to maintain, support and defray the charge of his Forces both by Sea and Land: And therein to take notice of his marks

of

of soveraingnty, what he can do, with, and without his people: And therein to consider his Treasury, his Exchecker and Finaces, his Crown Lands, his Customes, Priviledges, and Flowers of his Crown: Then, his extraordinaries, what Contributions, Subsides, Aids, Impositions and Gabells he raiseth from his People. Then are you to consider his Friends and Allyes: what his leagues are, whither offensive, or defensive, or both: and of what continuance they are like to be. Then you may look upon his Religion, his Cleargy and the Goverment of them, their Rites and Ceremonies, Liturgy, Sermons and Tenets. Then are you to have recourse to the Universities, and in them the most famous Men, their disputations and controversies;

and whatſoever more you ſhall finde rare and fit for imitation, when you return into *England.*

Now for the Commodiousneſs of your Travell, it concerneth you to be skild in the *Languages* of ſuch countryes, wherein you are to travell. The *French* is moſt in uſe. It is a moſt ſweet Tongue, called *the Womans Tongue*; and, as I think, for the Addreſſes from the ſervant to the Miſtris, and from the ſubject to the Soveraigne, there is no ſweeter, nor more civil Language in the World. Some progreſſion were fit for you to make in this uſefull Language.

Some of your good friends have very much enabled themſelves, and gained much honour and reputation by their Reſidence in forein parts.

The Lord *Scudamore* hath acquired

acquired much honour to our Nation by his Ambaſſage into *France*: his direction and Addreſſes to ſome of his noble Friends there, will be an eſpeciall Advantage to you.

The late Sr. *Iohn Scudamore*, unfortunately deceaſed, brought home many rare Books, and obſervations of his Travell, which are well worth your peruſall, if they might be gotten. I was in my particular much bound unto him for his Favours. He viſited and careſſed me when I was a Priſoner, and did me noble offices; which here I mention, in honour to his Memory.

I muſt not forget the Princely exerciſe of *Hunting*, wherein the ſagacity of the irrational creature is very obſervable,

Et odora canum vis.

Hunting is uſefull, to know the ſituation and diſtance of places, & to enure your Body to labour; and by the bounty of your Horſe, to clime the Hills and deſcend the Vallies, like young *Aſcanius*,

Nunc hos curſu, nunc præterit illos.

So alſo is the Gentile exerciſe of *Hawking*, more eſpecially at the River, to ſee the Falcon leſſen her ſelf, and to fall down upon the Foul like a Thunderbolt.

Theſe are noble exercíſes, if the convenience of your Eſtate and affairs may afford you a diſpenſation to make uſe of them.

There are alſo other parts becoming a Gentleman, as Limming,

ming, Portraying with the Penſile and many other, which I leave to your own Election and Judgement.

The Concluſion.

TO conclude with a ſtory: *Sempronius Gracchus*, Father of *Caius* and *Tiberius Gracchus*, obſerving the turbulent diſpoſitions of his two Sons, perſuaded them to reſide in the Country at his Farm, there to negotiate in his affairs of husbandry: but his ſaid Sons, being of a more boyling and tumultuous humour (They afterward

ward became incendiaries in the State of *Rome*) would not hearken to their Fathers commands, but resolved to abide in the City; at that time the Theater of the World for high Atchievements and Actions. Their Father not prevailing with them, used and delivered unto them these words: "*My Sons, if* you will not return into the Country, as I desired, then take care, I pray you, that you act nothing *Indignum Nomine Sempronio.*"

You, My dear Coson, derive

derive ſome honour from your late Father, much more ennobled by your worthy Mother. Act nothing, I beſeech you, that ſhall be unworthy of your Anceſtors, from whom you deſcend.

But I have a better confidence of you; and your Name hath been alſo very fortunate to our family: *Bonum nomen, bonum Omen.* I hope it will be verifyed of you, as it was of *Jhon Baptiſt* in the perſon of *Elias*: *Joannes cum venerit reſtituet omnia.*

And for *Dixton*, I hope it

it will be ſaid, the ſame, which was ſaid of *Rome* under the Government of *Auguſtus*, *Lateritiam invenit, reliquit marmoream.*

And to that purpoſe I ſhall commend you to God in my prayers: God ſo bleſs and govern you, that you may be a contentment to your ſelf, a comfort to your worthy Mother, an Honour to our decayed Family (to me your well-doing an unſpeakable Joy): and, which is the ſumme of all, that you may be the faithfull Servant of Almighty God,

God, to live in his fear, and dy in his Favour. Amen.

DEO GLORIA.